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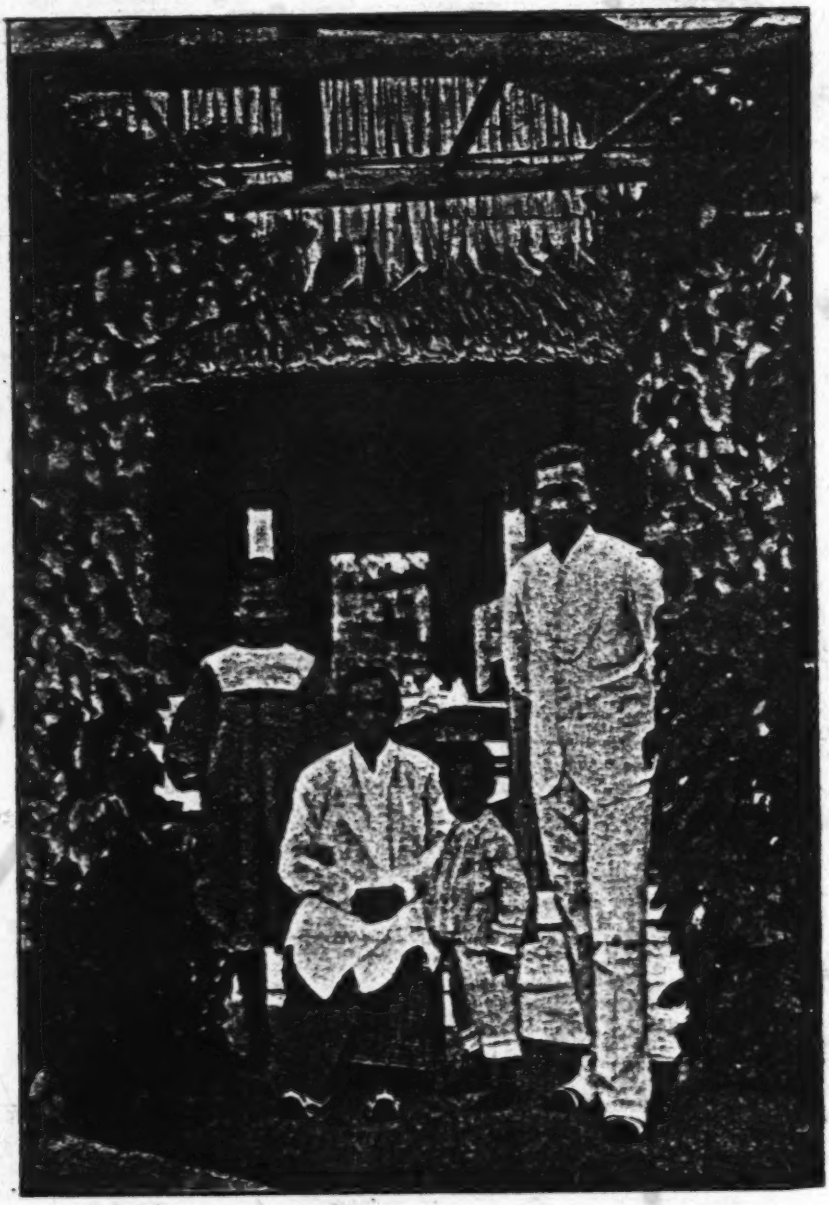

Ambonese Guru and Family

Photo. Baretta

464 take the credit for it) Ceram and New Guinea.
647 He says that thousands of Ambonese have been
177 killed or have died in New Guinea. Thus it
167 would appear that they are the agents of secondary acculturation, learning from the Dutch first and then going out into difficult areas to pass on what they have learned to, for example, the Papuans. They themselves must seek such work as there is so little opportunity in the homeland.

562 I note that the women here, at least the
● 291 Christian ones, seem to be free and move about
177 with greater assurance everywhere than I have noted elsewhere in Indonesia. This is the only
[485] hotel I have seen so far in Indonesia which has a chambermaid. She dresses in the notable short European, little-girl dress and speaks Dutch. These dresses are amazing. Maybe it is because of the clothing shortage, but big women wear them all over. This is true in Java, Celebes, here, and everywhere. They hardly reach to the knees, and are very tight. They look like the reverse of little girls in their mothers' dresses.

361 Most of the kampongs here are along the coast.
342 Houses are often plastered and are not bad in appearance. Poorer houses are made of gaba-gaba /dry stems of leaves uses as stakes for walls and as roof covering/ and thatch.

291 The dress here is either European and shabby,
292 or native. For the women, the latter means a long kebaya, found elsewhere as in Minangkabau and I understand in some Java areas, colored or white. The adat dress is of black sateen, both for the sarong and long sleeved kebaya. Some women wear the regular length kebaya. The men, in ceremonious dress, wear buttoned up but collarless white jackets like those of bellboys. Over this they wear a short black open coat. These costumes are most unusual. I will get the details later.

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585 Ambonese stuff, and I have never seen it mentioned.
534 It must have come from Java. I was told that most of the gongs had been taken by the Japanese but that some were concealed. The tatabuang are evidently rather rare in Leitimor but there are more on Hitu. There were also three fellows with long skin-covered drums and they beat them ferociously. In fact I never saw drums beaten so
[533] hard. The music is rather monotonous in melody, but the rhythm is strong and good.

535 All at once a lot of old ladies (or mostly
585 old ladies), many betel-smeared, started dancing
533 and singing with great abandon. They seemed to
609 be almost possessed. Gaspersz said that they
887 had had plenty to drink and that now I could see
123 how one might mistake drink for possession.
293 They used simple steps with arm-waving, but the songs are loud, sung something like the pantun, with first one and then another singing out a line and the rest joining in the chorus. They were acting like mad. Then several men joined the singers. It was almost orgiastic. Then, to my amazement, I found that they were singing about me. They went on and on, looking directly at me, and all the people were laughing at the clever remarks. It was all very impromptu and quite clever. There was one old girl in particular who made up verse after verse about me. In general the burden was that they had not expected to have a man from the United States here but that I should stay and not go. One verse started, "Tuan duduk, muka ketawa." [The master is sitting down with his laughing face.] This was because I was grinning sillily.

[291] The bride was a lush girl with a European dress. She was young, had gone to a Dutch school, and was marrying a dark and dumb man who had not been to school. He is a letter-carrier. The bride joined the dancers serving wine in a wine

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585 benches around this and on the outside peering in.
535 The children were pushing in under foot and being slapped and pushed away. We went back and forth bowing and in circles, and with endless, mad galloping in teams of four, until I was dripping wet. From time to time we would waltz, first with our own partner and then prancing across the dirt floor to the woman on the opposite side, thus changing partners. The wife of the Radja, [291] dressed in a kebaya, was a better dancer than [42] the bride who was in European dress. I saw some real hook-nosed and dark Papuan types, especially one woman. And there are all sorts of others, especially the Hindu-faced woman.

585 The whole thing was a remarkable show of high spirits. This is the second day of the feast. Yesterday they had the first, and then at 4 P.M. they had the church wedding. At about 11:00, Gaspersz said that we should go, and he stood in the center of the floor facing the pair and made a speech about me, thanking the people for everything. Then we left, to their applause, taking the Radja and his wife home on the way. The old 887 women,[1] incidentally, seemed to be somewhat sug- 533 gestive in singing, and I got the impression of 831 very sexy excitement, despite their age.

585 I asked Gaspersz why this party had been so 369 lively, in fact much more so than the one in 533 Waai. He said that this was because it was near 177 the city. I wonder also about the influence of 771 its being the only Christian kampong in a Mohammedan area. Gaspersz said that the most lively parties are held in the mountain kampongs. He said that the Mohammedans have a much duller time. They dance with slight body movement, moving their arms mainly, and the men move while the women are almost motionless. Here again the dullness and enervation of the Mohammedan influence seems to show itself.

[1] [i.e., those attending the wedding; see cat. 116, p. 21--Analyst]

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273 is said that the Radja of Waai also does this,
825 and that the soldiers do it often.

Girls must have their teeth filed before
304 they are married, or have at least some of the teeth filing done before marriage.

They said that circumcision here (Mohammedan only?) is done by the full cutting method. I must check this. At about 6 P.M. I left the kampong in heavy rain.

October 23, Sunday: I went to the church
291 service which was given in Malay, at Latuhalat,
623 on the southern tip of Ambon. First I went to the Wakil Radja's house, where the saniri members had gathered, dressed in white shirts with short black coats, a little like a bolero (but not so much so as the flowered boleros I see on some men at weddings). The Wakil Radja was there. There is to be a new radja soon, but at present a kepala soa is serving in that capacity. He looks like Chiang.

At 9:00 A.M. we went to church. The building
[142] was packed. The preacher, a fat man, looked like
796 an American Negro. Most of the crowd was made up of women and Gaspersz says that this is the usual thing. There were a number of men, however, and it appears that the Ambonese like church. We noted crowds going to church along the road.
[291] Fewer women dress in the black sateen wide-sleeved and sack-like blouses which make up the adat costume in the areas nearer the city. But here, in Latuhalat, most of the women do dress in that way. The service lasted for one hour. The sermon was
[794] about Abraham. There were hymns, prayers, and the collection was taken three times. Most of the people give coppers. And there was a continuous dropping of coins on the floor by children as in the United States! The choir was good and
[534] in the rear, in the gallery, there was a flute
000 orchestra which seems to replace an organ everywhere here.

T & A

161 I think, and this kampong is the largest in all
621 Ambon with a population of about four thousand. The Mohammedan kampongs of Hitu are regularly bigger than the Christian kampongs on Leitimor. The Amahusu population is only about four to five hundred. [Lated denied.]

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798 Relations between Christians and Mohammedans
177 are excellent here. In fact, they both retain
771 the old adat to a remarkable degree. The kampongs on Hitu keep more of the old ways, for example,
[197] they still speak the bahasa tanah. This may be because they are more remote. On the other hand, Mohammedanism may be less destructive of the old adat than Christianity. Also, the followers of the latter have the Dutch models to follow, whereas the former adherents have no advanced Mohammedan folk to use as models for ever purer acculturation. In both cases the radjas are constantly saying that despite new things, and religion, and modernism, the old adat is essentially good and must not be lost. I can see that even after four hundred years of acculturation these people do keep up a lot of the old practices amazingly well.

796 For example, October 31 was Martin Luther Day
177 (I noted a sign in the Latuhalat church saying
778 "Wittenberg Hervorming"), and great crowds came
769 to Ambon from many kampongs in Leitimor to have
782 open air ceremonies on a hillside behind the war cemetery. There they were, each negri in its own place, with a preacher on a pulpit decorated with leaves and the choirs ranging beautifully
●[291] on the slopes. The women, as usual, were dressed in long kebaya (the Latuhalat choir women all wore pink kebaya). Although this was Christian and was concerned with Luther, wasn't it really like the old negri lama practices? Could not

[i.e., "Wittenberg Reformation", Lutheran Church--Analyst]

T & A

871 185 794 178 Today all of the young folk want to get as much education as possible for themselves and their children. In the old days there was some fear of schools, although this does not apply to the Koran schools which have been here for a long time and were considered all right. The schools were feared because it was thought the children might lose their religion by attending. Furthermore they did not trust them anyway. This was probably another example of the usual wariness of Mohammedanism in a Christian-ruled land. And [562] parents were particularly against having their daughters attend school. Even now they feel better about their boys attending school than about their girls going. They feel that at the most the lower school education is enough for girls.

In Amahusu the people also favored more schooling [184] for boys than for girls but there is not quite so much difference there and most of them want as much education as possible for girls too. This is not so in Tulehu.

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871 834 562 I asked if they feared sex, and he said that they thought of things like a girl getting notes from boys and slipping them into her dress. This evidently symbolizes romance and freedom for the girl, which simply does not exist in Mohammedan areas.

578 156 291 554 The uneducated feel inferior but try to cover this up by a brave front. They show this, however, in their sensitivity and in their attempts at ridicule of the fine dress and manners of the educated. The latter dress better and act better. Gani says you can see at once whether a person is educated or uneducated. There seems to be a bit of trouble on this point here, which is unlike the situation in Amahusu, probably because there are plenty of survivors from the days of illiteracy and they feel ill at ease and somewhat inferior

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262 wet nurse is employed. The people eat much more
178 rice today than they did before and use a fair amount of canned corned beef, although they prefer fresh to canned fish. All in all, there has not been much change, except perhaps for the fact that they now eat more rice.

[439] Cloth is the only important and indispensable import. The degree of economic self-sufficiency has not changed much in the last fifty years here, but rice has become a more important import, in that it is not grown locally. It is
178 considered a "fine food," for feasts, etc.
342 There has been no change in the style of houses here.

178 The dress of women has changed to some de-
291 gree. Formerly a long kebaya was worn and to-
784 day the short Javan type is more common. Men have changed from wearing the sarong to pants, but old folks still use the former. Also, the men wear European shirts. The imeum says that shorts are taboo is Islam, but this makes no difference to the youth.

439 There have been no changes in the export and
366 import figures for most of the economic items used in the community. There is no market in Tulehu.

493 Ten people living in Tulehu own buses. Be-
472 fore the war the Radja had a motorboat but it was wrecked. Only four people in Tulehu owned buses in the prewar period. In Tulehu about one hundred people know how to drive a car. Almost all travel here by automobile is done in buses.

423 In the last fifty years there has been very
178 little change in the property system. There are dati dusun (including sago and garden lands), family land (pusaka, including sago and garden lands). The latter are developed from waste

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000 is little sago here.
178 The type of house built in this area has not
291 changed much. Women's dress has changed con-
[342] siderably. Fifty years ago all women wore the long kebaya or the special Ambon short badju, open, which is now worn by the men, for example, on Sunday. It is said that when they have the negri feast all the men and women wear these badju. This is not true today in Amahusu, as most of the people do not own this type of dress. It applies more to the hill kampongs like Hatalai. Many women still have the tjinela (Turkish slippers) but they are generally worn only at really big feasts and similar occasions. Until now the black costumes are still worn to church by ninety-nine per cent of the women (exaggerated?). The men, however, no longer wear the black badju. Even ten years ago almost everyone owned such clothing. The name of this man's costume is benian. There are many more shoes today, although they are seldom worn in the kampong.

[443] There is no market in Amahusu.

436 The monetary system has remained about the
794 same. I asked about the copper coins and they agreed that they are used especially for church collections. I know why. The three collections are rough, and with coppers they may give something each time. Musila says that they get a great load of coppers each Sunday.

493 No one owns a car in the area except the co-operative which has one truck. In the prewar period two people had cars. Only three people can drive a car and these are bus drivers. This may be another sign of peculiarity of this place. Everyone in the kampong uses buses.

423 There are three kinds of land property: negri, dati, family (pusaka). There is more dati land

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793 he said there was no hell. Rehatta quoted the
181 Bible and that fixed him. These sanctimonious
177 people! The curse even of Dutch religion is on them, and they get everything bad from the Dutch. The Mohammedans are refreshing after these people.

A I sometimes wonder about the short, little-
●291 girl, European style dresses that I have noted
177 here in Indonesia. Is it that they need to use only a small amount of cloth? Or is it that they think short skirts are still in style? I can't figure this out, but it certainly was a shock to see them as little girls from the rear and then to note in front that they were actually oldish women in little girls' dresses.

C Ceram: Pieter, a guru from Amahei, who grew
158 up in the Elpaputi area, says that the Patasiwa Hitam still have a kind of "head" mania. He advises that you should never let them walk behind you, because the sight of the back of your neck is irrestible to them, and they may take a parang and sweep off your head. There was a recent case of a soldier who walked this way and a man pulled out his sword and cut off his head. This may be because they have heard so much about it.

A Ambon: The movie here last week was "Don't
546 Fence Me In." Ever since then one hears lads
533 whistling the song all over Ambon.

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A Tulehu: There are no priests here except for
793 the leaders of the Mohammedan rituals, except
[624] for the ritual aspects of the activities of the tuan tanah, kepala dati, etc., for which I have other evidence previously stated and to follow. The Mohammedan officials are: imeum, hatib, three modin, and ten guru Islam. There is also one mosque janitor: merebut or halipa. In

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778 The Saparua man says that he never heard that the Siwa batu had to be on the sea side of the baileo and the Lima batu on the land side.[1] He says the truth is that the Siwa batu has to be upright, perhaps one and one-half meters high, while the Lima batu is flat and low, hardly above the level of the ground.

273 The Mohammedans here make no palm wine.

342 Only the Butonese use pile houses.

178 When the local people build new houses they put coins under the main post. The Saparua lad says that this is true for Saparua too. He says that they probably used a head in former days. In Ceram a cocoanut may be used today.

When a new house is built a feast is held, but nothing else.

124 The Saparua man corrected my bahasa tanah list which Rehatta had given me with thirteen errors in it. Such a big mouth.

787 The Saparua man says indeed that Nusalaut is
825 far off. He says that though it is adjacent to Saparua he knows very little about the adat there. The tui bird is an omen bird all over. For example, the Saparua man says it will come to the negri and tell the folk if one has had an accident in the garden.

291 Formerly, Mohammedan women wore a long kebaya.
177 Now they do not. They have taken over largely the Javan style, and this is spreading to the Christians.

304 When a little girl's ears are bored, (and
262 all little girls' ears are bored), she cannot eat oily food (for example, cocoanut) until the holes have healed.

304 They say that relatively few have their teeth
178 evened down, but both of them do have theirs filed in that fashion. It is done with a stone. They believe that it is a new style and that it

[1] [Sacrificial stones of the Ulilima & the Ulisiwa; see p. 371 of Vroklage as cited in bibliography, cat. 113—Analyst]